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A Brief and True Account
OF THE
SUFFERINGS
OF THE
Church of Scotland,
Occasioned by the Episcopalians
Since the Year 1660.

Being a Vindication of their Majesties Government in that Kingdom, relating to the Proceedings against the Bishops and Clergy there.

With some Animadversions upon a Libel Intituled, *The present State and Condition of the Clergy and Church of Scotland.*

L O N D O N,
Printed in the Year, 1690.

A Brief and True Account
OF THE
SUFFERINGS

Church of Scotland

Occasioned by the Disputations

Since the Year 1660.

Being a Description of the Manner of
their Proceedings in that Kingdom, and the
Proceedings against the Bishops and Clergy

Who were of that Religion, and the
Manner of their Proceedings against
the Ministers of that Religion.

Printed in the Year 1660.

A Brief and True Account of the Sufferings of the Church of Scotland, since the Year 1660, &c.

SEEING it has always been justly called intolerable Arrogance in the Church of *Rome* to usurp the Epithet of *Universal*, when the far greater Number of Christians decline her Communion; It may very well be called a Superlative Impudence in the late Prelats of *Scotland*, and their Clergy, to arrogate as theirs the Name of that National Church, when by the *Convention* they were voted, *the great and insupportable Grievance of the Nation*. By their Majesties and Parliament, the *Hierarchy* hath been demolished, as contrary to the Inclinations of the Generality of the People. And by the Laws of God the Majority of their Adherents are incapable of the distinguishing Priviledges of Church-Members, because of their vicious Lives.

Which leads me to consider, how unbecoming it is for them to reflect upon the Nation as supine and indevote; *Quis tulerit Gracchos de seditione querentes*. If it were not known, that it's ordinary for the greatest Whore to call Whore first, one would take them to be very devout Men who thus exclaim against Indevotion: but O Hellish Dissimulation and Malice! herein they imitate the Devil himself, who first tempts, and then accuses; tho' 'tis too visible that their Consciences are past feeling, being seared as with a hot Iron. There are Thousands in the Nation who remember, That when their Hierarchy was restored there, the Devil, who seemed to be bound for some time before, was let loose, the Floodgates of all Impiety and Wickedness were set open, and Hell did triumph in its Conquests over that Nation, and displayed its Banner not only against Religion, but even Morality: which the Prelates and their Adherents were so far from opposing, that they indulged

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the People, but especially, the Gentry, in their Wickedness, as knowing That to be the only Method to secure them on their Side; insomuch, that Cursing, Swearing, Drunkenness, &c. became as infallible Characteristicks to distinguish a *Prelatist* from a *Presbyterian*, as *Shibboleth* was to discern the *Gileadites* from those of *Ephraim*: which the following Instances, amongst the many hundred more that might be given, do sufficiently evince.

When the *booted Apostles*, as *Dragoons*, &c. were employed to convert the Nation, (wherein once at least we were in fashion before *France*,) sometimes they apprehended Persons by Mistake, but as soon as they heard them pronounce the *Shibboleth* of Cursing and Swearing, they were presently set at liberty, with the Character of an Honest-man, and *no Whigg*; the name then for the *Presbyterians* of that Nation.

And in the West of *Scotland*, where so great a Reformation was wrought, that in several Parishes there was not the least minced Oath to be heard; when those Miscreants were sent amongst them, to force a Compliance with the Prelatical Curates, thrust upon them as Ministers, without their consents; the poor Children hearing their execrable Oaths, and not knowing what they meant; (having never heard such before) ask'd their Parents in the greatest simplicity imaginable, the meaning of such and such Words: a hopeful Church, that uses such as Reformers; but it's too well known there that such kind of Men were the greatest Abettors of Them, and their Cause. And on the other hand, when ever it could be said of a Man, *Behold, he Prayeth*; it might be said with equal certainty, *Behold, he loatheth the Curates and their Ministry*; excepting a very few *Presbyterians* who always held it lawful to hear them, but never could own that they were the Instruments of their Conversion. Yea, the Miscreants themselves were so sensible of it, that as soon as ever any of their Parishioners began to set their face Heavenward, and worship God in, and with their Families, they were presently the Objects of their Hatred and Persecution. One remarkable Instance, amongst thousands, there was in *East-Lothian*: A considerable Yeoman, called *Sherrist*, or *Sherwood*, having a Son, who by hearing some of the *Presbyterian* Ministers, was convinced of his sinful State by Nature, and the necessity of a Saviour; and accordingly, retired Morning and Evening to bewail

bewail, himself and seek God. His Father was so much alarmed at it, that his Son should turn *Whig*, and *howl* and *whine* by himself, (as mourning for Sin, and seeking of God by Secret Prayer, was then called in the Episcopal Dialect) that he complained of it to his Parish Priest, lamenting that he had lost one of the hopefulest young Men in *Lothain*.—The Godless Miscreant, that he might discover himself to be of the true *Egyptian* Brood, who reflected upon the Children of *Israel* as idle, when they sought leave to serve God, advised the Father to raise his Son betimes in a Morning, and work him hard all Day, and he would undertake he should forget to say his Prayers ere he went to bed at night. Adding further, That to convince him what kind of villanous Preachers they were whom his Son heard, and see the wicked Practices of these Conventiclers (whom the Prelatists charged with uncleanness then, as their Predecessors the Pagans did the Primitive Christians of old) he would lend him his Horse to ride to a Conventicle. Hereupon the Father took an opportunity to follow his Son to a Meeting, where it pleased God to touch his Heart by the Word preached, so that he found himself under a Necessity of practising what he had formerly condemned in his Son; and a little while after they were both of them exposed to Sufferings for Nonconformity.

And that the World may have a further taste of the Prelatical Church of *Scotland*, and of their way of Converting, I shall give you another very remarkable Instance, which may sufficiently discover what their Design was to convert the Nation to, if we consider the Means and Instruments made use of in so good a Work.

When the Magistrates exacting the Mulets enacted by Law upon such as absented from hearing the Curates, did not prevail upon the Western People to own those as their Ministers who were not ordained according to the Word, and intruded upon people by Violence; They sent Souldiers upon free Quarter to drive or drag them to Church, who usually staid till they had consumed the substance of their Landlords; and many times would force them to drive their own Cattle to Market, and sell them at an under-rate, and then rob them of the Money: and, moreover, behaved themselves in so beastial a manner, that no Marriageable Woman could with safety stay

at home, by which (the Men being also fled for Nonconformity) it came to pass that many poor Infants were left in the House, as not able to endure the fatigue of travelling, and lying by night in the cold Mountains, who were so barbarously used by the prelatical Apostles, that they could not satisfy their hunger with the broth wherein their Parents Cattle had been boiled, till the Souldiers Dogs had first lapped and left it. —And their usual saying was, We came to destroy, and we will destroy, and all this before the People could be charged with any Insurrection, but meerly upon the Account of not hearing. —And to testify what respect those infernal Furies had for Religion, instead of going to Church themselves, whither they were sent to drive others, a Party of them assembled at a Mercat-Cross, and one of their Number read some verses of an old amorous Scottish Poem, called *the Cherry and the Sloe*, instead of a Sermon, and they sung another part of it instead of a Psalm, without any Animadversion from their devote Church or Pious State for such tremendous Atheism. —And to consummate the Misery of the poor People, Sir *Ja. Turner*, the Commander in chief of those hellish Episcopal Missionaries, being conscious that he had exceeded the bounds of his Ungodly Commission, extorted a Certificate from the distressed Country, that he had behaved himself according to Law: which horrible Oppression, together with their Barbarous Usage of some honest Men (against whom they had nothing but the Matters of their God) whom they tied Neck and heels together, and cast two of them, one to ballance another, on Horse-back, (as Butchers do Sheep designed for the Slaughter) occasioned a small Number to take Arms in 1666 (because they could not otherwise be safe from the insults of the Souldiers and Prelatists) that they might present a Petition to the Council for Redress of those Grievances. —The Prelatical Party having got it made Treason to Petition the King otherwise than by his Counsel, which being composed of the wicked Bishops, and their debauched Adherents, they would be sure to stifle all Remonstrances against their Barbarity, that they should not see Light.

But to return to our Author: He tells us, *That the Scots Episcopal Clergy pray heartily that the Discipline, Order, and Constitution of the English Church might be settled amongst them*

them, to prevent *Supineness* and *Indevotion*——which is
 a Mass of Ignorance and Nonsense. Have they not had the E-
 piscopal Discipline almost these thirty Years? and is not that
 the discipline of the Church of *England*?—How come they then
 to pray so heartily to have that which they enjoyed?—Had not
 the King the naming, or, if you will, the making of the
 Bishops, they and the Patrons the making of the Priests, and
 Laws to compel the People to own them as such? And was
 not that the Constitution of the Church of *England*? Then
 what needed they desire that which they had? And notwith-
 standing of all this, Is not that *Supineness* and *Indevotion* a-
 mongst their own hearers? I appeal to their Consciences if it be
 not: Then how doth it appear that the Discipline of the
 English Church is so excellent a Mean to prevent it?—But
 you'll say, they wanted the Common-Prayer and Ceremonies.
 —True, but that's neither the Constitution nor Discipline, but
 the Worship of the Church of *England*: and whether that be
 so excellent a Mean to prevent *Supineness* and *Indevotion*,
 any Man may judg who will but cast his Eyes about him,
 and see whether *Supineness* and *Indevotion*, and their Conco-
 mitants, Swearing, Drinking, &c. be more the Character of
 those of that Church, or of Dissenters from it.—I am sure
 they who observed the Practice of the D. of *York's* Family,
 where that worship was zealously maintained when he was in
Scotland, had no Reason to admire the Effects of that Devotion,
 for they and their Master together turn'd the Palace into a
 Baudy-house, and indeavoured to make the whole City a Stews;
 wherein that Episcopal Concurrence to so good a Work might
 not be wanting, the Bishop of *Edinburgh* lent a helping-
 hand, and was taken in the very Act of filthiness with one of his
 Ladies of Honour, by a Lady of greatest Quality in that Nati-
 on; and this very Bishop was the most zealous of arly for
 the *English* Liturgy and Ceremonies, and I understand since
 one of those who our Pamphleteer says, refresh'd their Souls
 with that kind of Worship now in their Distress. But if they
 had consulted their own Honour, they would never have brag-
 ged of such a Profelyte, who is fitter for a Stallion; or, if now
 superannuated for that Work, to be a Pimp to a Baudy-house,
 than owned as a Member of any Church, and much less as a
 Right Reverend Father! God, he having been always better
 at

at kissing his Band-strings in the middle of his Sermon, to give Assurance to a Whore that he could think of her in the middle of his Devotion, than to govern in the Church.

Neither do I think that the Reformedness of those of the Church-Communion in the Borders whence our Pamphleteer pretends to write, can be any Tentation to our Episcopal Clergy, to desire the aforesaid Worship, for I my self not many Years ago have seen Piping, Dancing, and playing amongst such on the Sabbath, where many times the Priest was Spectator, if not Partner: And until the *Scots* Presbyterian Ministers by their Preaching, reformed that Country, such Practices were very ordinary. And Malice it self must needs own that the Sermons of such have repressed Theft, &c. more on the Borders, than either the Laws of the State, or the Preaching and Discipline of the Church of *England*; yea many of those who were infamous Thieves, were never molested for that while they heard their Parish-Priests, but upon turning from these evil ways, have on the Account of their Nonconformity been exposed by those Hirelings to great Sufferings, who belike were of the same Opinion with that infamous Parricide, Sorcerer, and incestuous Apostate, *Sharp*, Archbishop of *St. Andrews*, who having sent for that gallant and religious Gentleman *Sir Will. Douglas*, late of *Cavers*, instead of civil Behaviour to a Person of his Honour, Descent, and Quality, who has better to hold his Stirrup than the chief of the Bishop's Family, the infamous Varlot upbraided him thus,---*Sir William*, I understand you are a good Countryman, and suppress Theft in the Borders, but you entertain that which is worse at your House, *viz.* Presbyterian Ministers. To which the worthy Gentleman, with a Greatness of Soul suitable to the Grandeur of his Family, disdained to return any Answer, but immediately turn'd his back upon and left the infamous Villain to corrode his own viperous Bowels with his inhumane Fury.

Yea the *Scots* Episcopalians themselves were so sensible of the remiss Discipline of the Church of *England*, that when any of their Daughters had been impregnated in Fornication or Adultery, it was usual amongst such as were willing to avoid the Disgrace of it, to send them over the Borders to be delivered, which in that Country is called the spinning of a blue Web: And the honest Priests for a little Spell of Money, never refuse
Baptism

Baptism to such Brats; or to couple Whores and Rogues together, which are there called half-Mark-Marriages, when by their previous Dalliances the Belly begins to swell, so that for Shame they cannot in that Condition go to be married in their own Country: and I have heard it as the Encomium of a deceased Parson, God be with him, he never refused to make a Christened Soul, or a married Couple. But lest any should say that these are malicious Reflections upon the Church of *England*, I answer, that a Poet of their own, viz. Mr. *Hickeringil* in his *Ceremony-Mongers Character* and other Books, says a great deal worse, and in express Terms, That it is the worst constituted Church in the World. But that which is enough to confound the Impudence of Gain-sayers; The most part of the Abuses which Dissenters accuse the Church of *England* of are named, and a Reformation of them commanded by his Majesty in his late gracious Letter to the Bishop of *London*, which as it hath heightened and confirmed the good opinion which all honest Men had of him, it hath also incensed the Debauchees and high-flown Prelatists, who upbraid him, as now beginning to discover himself, and say that it were not best for him to meddle too much. Which verifies the Observation that Dissenters have always entertained of those Tantivies, that let their Hyperbolical Pretensions of Zeal for Religion and Loyalty be what they will, if the King put but forth his Hand and touch them, they will curse him to his Face; and rather than part with an Inch of Superstition or a swinish Lust, will, as the Party have always done, say a Confederacy with *Hell* and *Rome*, as times past and present do evidence beyond Contradiction; of which, if my deligned Brevity would permit, I could give Authentick Instances out of their own Authors, from the Reformation to this very Day. But to conclude this Point, and manifest to the World that the Presbyterian Discipline is infinitely beyond that so much idolized Discipline of the Church of *England*, let them give such an Instance as this, of the now Presbyterian Ministers of *Edinburgh*, who charged their Elders, at their Election, to visit the Parish two by two, and see that the Master of every Family prayed in his Family; and if he were not able to do it, that they should instruct him, and pray with the Family themselves. Neither is this a Novelty to capital Applause, but the old Practice of the Presbyterians both at home and

and abroad, where the Government did not obstruct it, and which God hath many times bless'd with Success. Those being Helps of his own Appointment to assist his faithful Ministers in the Discharge of their Pastoral Duties. And we should be very glad to see the Church of *England* as conscientiously discharge what Discipline their own Canons enjoyn, and his Majesty hath now commanded, as the aforesaid Ministers are to put theirs in practice out of mere Principle, and without any such Command: but this is more than we can hope, or their Church bear, as now constitute, which time will verify. — Nor do we want Testimony from Officers of their own Communion, of the good Discipline of Presbyterian Families in *Ireland*, where they quartered, and as a thing extraordinary to them, gave an Account by Letter to their Friends, that they were quartered in *Scots* Presbyterian Houses, who read, pray'd, and sung Psalms in their Families twice a Day: — And yet those are the Men whom the Church of *England* will not admit into Command, though they have sufficiently evidenced their Courage, Christianity, and Loyalty in the Defence of *Derry*, &c. whereof others basely and maliciously have robbed them of the Honour. —

What our Author means by the Orthodox Principles the *Scots* University were so careful to infuse into their Students, or by the great and distinguishing Doctrines of the Church of *England* defended in Print by an eminent Professor at *Glasgow*, I know not: When I was at the University of *Edinburgh* about 9 Years ago, the *Assemblies Confession of Faith* was taught there, and generally by the Episcopalians through the Kingdom, though their Practice and the same were as much opposite as black is to white. — And I cannot think our Author will allow that *Confession* as Orthodox, lest he should thwart a Church-of-*England*-Jury who brought it in as a Libel not many Years ago; it being also formerly damned by the University of *Oxon*: And that the Church of *England* (though different in Government and Ceremonies) held any Doctrine which distinguished her from other Reformed Churches, none ever averred, except it were that new up-start slavish Doctrine of *Non-Resistance* and *Passive Obedience*, in the sense of the present disloyal Recusant Clergy, whereof as she had the Dishonour to be the Mother, she has also the Ignominy to be the Murderer, having basely cut its Throat,

Throat, as Harlots use to do sometimes with their spurious Brood, whereof if their darling K. *James* had had timely Notice, a thousand to one if ever the Nation had seen the blessed Day of an Abdication and Vacancy of his Throne, and the same filled with the best of Kings, as it is now, to the Terror of Papists and their Adherents.—But if, as there is all the Reason in the World to believe, they are the Apostles of Passive Obedience, whose Cause this Man advocates, we know what Friend he is to the Government:—For if they believe their own Doctrine, they must needs look upon resisting and dethroning the greatest Tyrant as unlawful, and consequently disapprove of what the Nation has done against the late King, and look upon their present Majesties as Usurpers, whom they may lawfully resist and depose when they have sufficient Force, which that they may attain we need not doubt of their Zeal to buz about their venomous Principles, and intoxicate the Minds of those, who that they may without Controul enslave themselves and others, by their Profanity, to the Devil (which his present Majesty by his Letter aforesaid has shewed himself an Enemy to) they will freely render Themselves and the Nations, Slaves to the Tyranny of *France* and *Rome*.

What was the Behaviour of the Episcopal Clergy at the Insurrection of *Borlough-Bridge*, our Author says every one knows: but I believe if all the Truth were told, he himself knows little of it, and I am confident he looks upon himself as some Body, and would be very angry if his Neighbours did not so too.—However, seeing he hath put me in Mind of it, I'll let some know what I am sure he is not willing they should; — which is thus, — When the extraordinary Hazard of those in whose Houses they met, the frequent Surprizes and barbarous Usage of those who did meet, and the Blessing of God upon the Endeavours of the Preachers did so much increase the Number of Meeters, that they could not with Conveniency and Safety be accommodated with Houses, they betook themselves to the Field, where it pleased God by the Foolishness of Preaching, (or in the Episcopal Dialect) Fanatical Preachers to convert so many Souls, that the more they were oppressed, the more they grew; and notwithstanding the Cannibal Laws against them, and the Malice of the Episcopalians which carried them beyond the Extent of those Laws, the Churches were more

and more emptied, and Meetings more and more crowded ; where a Frame so far from supineness or indevotion was so visible, that the sighs and groans of those who were pricked at the Heart for Sin, were very discernable ; and betwixt Sermons, Godly Conferences, &c. very audible : whereat the Devil was so much enraged, that he forthwith stirred up his Instruments, the Episcopal-hircling-Preachers, who with Infernal bawlings, cried like the *Jews* of old, *Men, Brethren, and Fathers, help, the whole Nation goeth after them.* At which, their Ungodly *Diocesans* were soon alarm'd, and by the Intercession of their wicked Privy Council, they procured a Tax to be laid upon the Nation for raising an Army to suppress those Meetings, which they maliciously called *Rendevouzes of Rebellion.* And that the Instruments might be adapted to the Work, the Troops when raised, consisted of the Scum and Refuse of the Nation : They bore the Characters of Wickedness on their Foreheads, and their Mouths were filled with Blasphemy and Obscenity. Their Officers would sometimes curse them, if they had apprehended any Women coming from Meetings, and not ravished them ; yea, instances can be given, that they made the Houses of the Episcopal Preachers, whose Cause they were raised to defend, their Stews, and their Wives and Daughters became their Prostitutes : and yet those Miscreants were so well pleased with those Pillars of their Church, and Defenders of their Faith, that their sullen Countenances were visibly cheared upon their being Levied ; and when they came to any Town, or Village, the Prelatists would insult over the Presbyterians, and ask them, What they thought now ?

Those Bloodhounds were at last employed to search out, fire upon, and disperse the Field-Meetings, which in many places they did, killed several upon the Spot, and filled the Jails of the Nation full ; after which, the Council Banished some, and sold others for Slaves ; some of which, were set at Liberty at the *Thames-Mouth* afterwards. The Landlords were made to give Bond, that their Tenants should not go to Meetings, and many times Fined upon that account. The Gentry were Fined, Confined, and Imprisoned, because of their Ladies and Children going to Meetings. It was declared Treason, so much as to exchange a Word with many of the Meeters. At last, it came to that Crisis, That the People were forced to venture their
Lives,

Lives, and resolve to defend themselves and their Ministers, or have no Ordinances at all ; Whence happened divers Skirmishes, with various success, but many times the Soldiers were baffled, and therefore they harrassed the Country in the Night time, that no Person of any Morality could be quiet, but were disturbed by their frequent, and rude Searches ; in which they behaved themselves with so much Barbarity, Blasphemy, and Obscenity, that they look'd liker *Pagans*, than Professors of Christianity ; which confirmed the People in their dissent, who readily argued, That it could not be the Cause of Christ, which such Children of Hell were so zealous to maintain ; nor, they his Ministers, who must imploy such Miscreants to procure them Hearers : And if at any time they apprehended such as had been present at a Meeting, where Resistance was made ; or if they could but be proved, to have had a walking Sword at any Meeting, whether there had been Resistance or not ; they were in hazard of their Lives, by their Ungodly Laws. *James Learmont* being Beheaded, for being at a Meeting where a Party of Soldiers were baffled, tho' it was proved, That he had nothing but a Horse-rod in his hand. And the Laird of *Knoll*, a *Teviotdale* Gentleman, narrowly escaped the like Fate, for being at a Meeting where there was no Resistance, with a Sword about him, because a Neighbouring Gentleman, who was brought as a Witness against him, would swear no further, Than that he had a Staff, or a Scabbard under his Cloak, which the Jury could not find within reach of the Law. And by a continued Series of Tyrannical Proceedings, many of the most considerable, and substantial Yeomen, many considerable Citizens, some formerly Magistrates of Corporations, and divers of the Gentry, became liable to lose their Lives by their wicked Laws: which occasioned their meeting together, sometimes in pretty good posture of Defence to hear the Gospel ; and at such a Meeting it was, where the Great Papa-Prelatical Champion *Dundee*, with a considerable Force of Foot and Dragoons, was routed by the Conduct of *William Cleland*, then a Boy ; but afterwards, the immortally famous Lieut. Colonel, who at *Dunkel*, with about Eight hundred Presbyterian Soldiers, routed the whole *Tyranno-Papa-Prelatical* Host, which consisted of near six thousand Men ; or if you will, Savage Beasts in Human Shape. After the Defeat of *Claverhouse*, at the said Meeting, the Gentle-

men concerned in the Resistance, knowing they were destin'd to the Slaughter, if ever apprehended; and that the whole Country would be ruined for their sakes, resolv'd to keep together in their own Defence, to whom a great many others in like Circumstances gathered in a little time, and if the Gentry had acted their parts as the People did theirs, or would but have vouchsafed them Conduct, in Probability *Scotland* had not at this Day been vexed with a graceless untoward Generation of Prelatists; from whom, as to the Differences betwixt us and them, we could never from first to last have any thing but Hectoring for Reason, Damning and Cursing for Argument: And it's the King's Will, to satisfy our Objections from the Light of Nature, Word of God, and Conscience enlightned by the same. Thus you have an Account of the Prelatical Hireling Curates, and of their Carriage before, and how the same occasioned the Insurrection at *Botbwell-Bridg*, and now follow some Instances of their Carriage after that was over.

The D. of *Monmouth* having carried on that Affair with the Clemency and Generosity natural to him, was maligned by our Prelatists, because he did not sacrifice the Prisoners to the Revenge of those Episcopal Furies, which they did themselves afterwards in the most inhumane manner imaginable: for having sent several Hundreds of them to Sea, the Ship was cast away, (and that probably with Design) on the Coast of *Orkney*, and the ungodly Episcopal Brute the Captain, lock'd down the Hatches when the Ship was a sinking, that they might be destroyed; so that none escaped but such as were above Deck, which they were allowed to be in Parcels, lest they should have been smothered when altogether in the Hold; nor did the poor Remnant that were saved escape the bitter Taunts and Malice of the Episcopalians of that Place.

And how intolerable the least Favour showed to the Presbyterians was to that reprobate Faction, is evident from the following Instances; When a great many of the Prisoners taken at the Insurrection in 1666, formerly mentioned, were executed to satisfy the Fury of the ungodly Prelatists, the Court became a little exorable, and sent down a Pardon to the rest, but that Limb of Antichrist and infernal Locust, the Apostate Arch-Bishop *Sharp*, being a Revolter, and consequently profound

to make Slaughter, with a Malice like his Father the Devil, kept up the same till several more were executed; a Demonstration that the most implacable enraged Tyrant hath more Bowels of Mercy than a waspish formal Prelate.

In like manner when an Indulgence was granted to settle the Minds of the People after the Insurrection at *Bothwell-Bridge* the Generation of Vipers, the Episcopalian Seed of the Serpent, did most bitterly revile the D. of *Monmouth*, whom they look'd upon as the Procuter of it, and flew in the Face of Majesty it self, expressing themselves in the Lady *Hatton's* Dialect, *What the Devil shall the K's Bastard-Son govern us?* And the unconstant turn-coat Clergy, (some of whom while the Presbyterians kept in Arms, declared their Dissatisfaction with Prelacy, and after their Defeat recanted again) by their Muse *Ninian Paterson* Curate of *Liberton*, published an obscene scurrilous Lampoon, reflecting upon the Government for that Indulgence, which made some of the Episcopal Party themselves wonder that ever such a Fellow should have been suffered to pollute a Pulpit afterwards: That you may taste a little of their Poets Modesty, I shall give you some of his Lines which occur to my Memory; In his *Proamium* he addresses the King thus;

*We are like Jobs this 19 Years perplex'd,
Betwixt Destruction and Distraction vex'd;
And that, dread Sir, though not so strange as true,
By Scabs and Devils, now indulg'd by you.*

And Abundance more, a great deal worse, which I have forgot. But that you may know that their Pen-men and Sword-men, or if you will, Hectors and Buffoons, are near a-kin in Morals, you must understand this Clergy-Poet was famous and well known by the Name of *Knaggs*, a *Scotch* Word for a Pin to hang any thing on. The Occasion of his being called so was thus: Coming on a time into a Gentlewoman's Chamber before she was fully dressed, he took up her Neck-lace, which when she enquired after, he told her he had hang it upon a *Knag*, and when she asked where, he shewed it her hanging on his . . . &c. a very modest Episcopal Preacher.

Our

Our Author says, the Episcopal Clergy generally complain'd of Violation of Justice under the late Administration; and though some were too accessory, others suffered for their Opposition, and that the whole are not culpable for the Miscarriages of a few; which take it in the Complex, is a hateful Prevarication, and great Untruth: The Nation too well felt it, and smarts yet for it: That they generally in their Sermons, and otherwise, abetted the Tyranny of the Court, and thundered *Anathema's* against those that maintained the lawfulness of resisting Tyrants; and though, it's true, the honestest amongst them were turned out by the Test, that says nothing in defence of those at present ejected. The Anti-Testers being thrown out in the Time of *Charles* the Second, and consequently are too honest to have any share in his Apology; and it's well known, the generality of those who continued in afterwards, went along with the Court in every thing, till such time as Liberty was given to the Presbyterians (which was always more intolerable to the Prelatists, than Liberty to the Papists) and then they snuffed, not that they were angry with the Tyranny of the Manner, for it was according to their own Doctrine, that the King was emboldened to issue his Proclamation in such a tyrannical Stile; but that, like *Cain*, being conscious to themselves of their Brethrens Blood, they were afraid to see them any way countenanced by those in Power, (and for *Cain's* Reason too) lest every one that found them, should kill them; for they knew well enough that the inhumane Laws, in their darling King *James's* Time, which made it Death for any Nonconformists to preach, or People to hear them, were contrived by their Abettors, and passed by consent of the Bishops. They knew also that the brutish, impotent, revengeful Tortures of *Boots* and *Thumikins* had been inflicted on the Presbyterians, by Advice of the Privy-Council, where their Bishops were the most obdurate Spectators, and impertinent spiteful movers of Questions to the poor tortured Prisoners. They knew further, that they had procured, and given consent to the Antichristian-like Execution of Gentlemen within an hour after their Sentence, as *Ferriswood* and others; like the practice of that Italian, who threatned to stab his Neighbour if he would not deny God; and when he had done it,

it, stabbed him notwithstanding, that he might kill his Soul too, by allowing him no time to repent. They knew further, that their Prelats had sat in Council, where Men were examined and threatned with Torture, to declare their Thoughts on such and such Points; and after having declared them, were hanged for the same, as *James Skein* and others; which was an invasion on the Right of Mankind. Nay, Tyranny was come to such an height, that their meanest scoundrel Officers would take upon them to examine as Judges, Persons whom they had apprehended, and torture them with burnt Matches betwixt their Fingers, to tell the Ministers Names who they had heard preach; and who of their Acquaintance were there besides. And the base impudent Priests, whose Fathers were not good enough to eat with the Dogs of their Flocks, were hence encouraged to vomit out scurrilous Reflections upon their own Patrons Families, and those of the greatest Quality, because favourers of Presbytery; they were so far from complaining of the Violation of Justice, as our lying Pamphleteer would insinuate.

In the next place, the Scribler mentions an Address of the Scottish Bishops, which he says very much incensed the common inferior People against them, and pleads for some charitable Allowance to that Action, because of the Laws then in force; and seeing (as he says) they are willing to submit to the Government, the Power of those in Authority might be pleased to cover them from the Rage and Insolence of the Rabble.

Wherein he shews himself plainly an Enemy to the Government. He passes over the Address very smoothly, though it was that scandalous Libel against his present Majesty when attempting our Deliverance: They who will, may read it in *Gazette*, Numb. 2398. *Novemb.* 12. 1688. and I shall only animadvert upon two or three Passages in it: And first, they reckon the long and *illustrious Race of our Kings, the greatest Glory of the Kingdom*: Diametrically opposite to the Sentiments of all sober Men, who (allowing that its due place) constantly affirm the greatest Glory of that Nation to be their early and long profession of the Christian Religion, being among

mong the first Fruits of the Gentiles, gifted unto Christ, *Psalms* 2. amongst the utmost Ends of the Earth; and in the Opinion of good Historians, blessed with the first Christian King. But this Expression of the Antichristian-Prelats, agrees very well with their Religion, *an essential Part whereof*, as they say themselves, was, *their stedfast Allegiance to the late King*: which verifies from their own Mouths our Observation of them, that they and their Hirelings, instead of preaching Sinners into Christ, have made it their Work to convert the Nation into a stupid slavish subjection to Tyranny, by them falsely called *Loyalty*, and their greatest Argument, instead of *Thus saith the Lord*, was, *Thus saith the King*: And indeed this is not to be wondered at, it being just with God to discover they were none of his Ministers, but to fill them, as Backsliders, with their own Ways, and make it evident they were the Ministers of the King to whom they swore as Head of their Church, and had no other Ministerial Power, but what they derived from him; and all who know them, must needs say they preached more against such as opposed the Tyranny of their King, than against the most avowed Rebels to God and his Word: But their Brethren who possess the Pulpits now, are resolved to avoid that Extream, and many of them chuse rather to wrest the Fifth Commandment to reach a Blow at their present Majesties, than to insist upon the Theme of Loyalty to their King, though they bellowed it from the Pulpits, to procure submission to the hateful Tyranny of the two last Reigns: But their profound and universal silence on that Subject now, and forbearing to declare their abhorrence of the present Rebellion by the Prelatists, in conjunction with their Brethren the Papists, does sufficiently demonstrate what Friends they are to his present Majesty, their Zeal for him bearing no proportion to their Zeal for the last two, they being eagerly forward then, to abhor Associations, Petitions for Parliaments, and Insurrections, yea, to degrade, as unworthy to be Members of their Church, Mr. *Johnson*, &c. who maintained the lawfulness of resisting Tyranny; but we see no such publick Declarations against the Mutineers and Rebels now.

But to return to the Prelates Address, they conclude with a presumptuous Assurance, that God would give King *James* the

the Necks of his Enemies, for which his present Majesty is very much obliged to them, who as they did then, they look upon him still as his principal Enemy : but their Prayers, Faith and Undertakings were all of a Piece, and failed them most abominably ; and they were thereby sufficiently discovered to have no Interest with God, who rejected their presumptuous Faith ; nor with the People, for whose Allegiance they undertook, who did by their Representatives unanimously chuse the Prince of *Orange* their King, and at the same time rejected the Prelates as an insupportable Grievance, and gave a Demonstration to the World, that the Prelatical Maxim, *No Bishop, no King*, is as false as the Devil the Author of it.

And whereas the Scribler pleads for a charitable Allowance to them, because of the Laws then in Force : he forgot sure that these very Laws were made by the Instigation of the Prelates and their Party, and consequently can be no Excuse : And that the late K. was so well assured of their Adherence to him, that he expressly commands the Viscount *Dundee* to summon the Prelates and such others as he confided in, to frame a Convention of States in Opposition to the other : Neither has his Confidence failed him, for as they all owned him while they sat in the Convention, their Party hath actually joined the Popish High-landers, *Irish* and *French*, who fight for him since ; and such of them as were entertained in our present King's Pay, betrayed his Forces twice to the Rebels : and this is all the Service he can ever expect from the *Scots* Prelatists.

Next he tells you the said Address very much incensed the Common People against them ; as if his present Majesty had no other Friends there but such, and that none of the Nobility and Gentry were incensed at that rascally Affront put on him by the Prelates : Sure he forgot that the Convention had not sat long till it sent the Prelats a going, and I hope they are not the common inferior fort ; and if his Majesties great (but by them ill deserved) Clemency had not prevented, it's not improbable

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that those Rabshakeh and Shimei-like-Prelates had felt the Resentments of others heavier than those of the inferior sort, for that scandalous Libel. And now I cannot but observe the Harmony betwixt the Papists and Scots Prelatists, the saying of this Pamphleteer agreeing so exactly with what the D. of *Gordon's* Gentleman, lately come up, a violent known Papist, said in a certain Company, That King *William* had none to own his Cause in *Scotland* but the inferior Sort the Presbyterians : and tells a great many of the same impudent Lies concerning the severe Usage of the Episcopal Clergy there, which are in this Pamphlet : whereby they design to render his Majesties Government to the Church of *England* odious, that he should suffer the Scots Episcopal-men to be so illegally abused ; which our Pamphleteer does also in a sly manner insinuate by saying, — The Government might be pleased to protect them from the Insolence of the Rabble, which is as much as to say (but a hellish Lie) they do not.

But granting them charitable Allowances for that Address, because of the Laws then in Force : What can he say to justify their opposing his Majesties Accession to the Crown, when they were not under the dread of those Laws, as it is known every Man of them did in the Convention, and that Arch Pimp of *Glasgow*, *Pater-son*, had the Impudence in their Face to maintain the unlawfulness of deposing the late King. Sure this says their Opposition was of Choice and not Fear ; and tho they may be forced to submit, yet how they can be esteemed Loyal Subjects to a Government whose Being they opposed, I cannot understand.

Our Author discovers no little Malice and Ignorance in his enumerating the sorts of Presbyterians in Mountaineers, Cameronians, and Indulged : All Scots-men know the first two to be but one, and for his reckoning all the rest Indulged, because Accepters of the Liberty under King *James*, thinking thereby to bring an Odium upon them as Countenancers of the dispensing Power, nothing can be more malicious, as may be seen by
their

their Address, wherein they plainly tell him, their Principles are contained in the *Assemblies Confession of Faith*; which is far from owning any other Power in the Magistrate, than to encourage the Good, and punish the Wicked, and consequently the Bounds of our Obedience. This was not a cheating him with a pretended Principle of Passive Obedience, and yet to dethrone him notwithstanding, when he touched their Mitres; which gives us a new explanation of the Prelatical Maxim, *No Bishop, no King*.

Another of his Reflections is, that they do not check nor restrain those Cameronians, whom he charges with Anabaptistical Principles, &c. Which is a gross Untruth, it being known, that several of those Cameronians have been reclaimed by their Admonitions; and if the Malice of Hell did not induce the Prelatists and Papists to obstruct the settlement of Presbytery, there is no doubt of the reclaiming of the rest, their difference not being so much in Principle, as in mistaken Matters of Fact; and there are very few, if any of them, chargeable with those *German Anabaptist* Principles he talks of; though some, by the Tyranny of the late Government, abetted by the Prelatists, and for want of a free Exercise of Presbyterian Discipline (which informs Mens Heads, but does not, according to that of the Prelats, knock out their Brains) run into unwarrantable Excesses; and by mistake concluded, because the late Government acted so like the Devil, that it was thereby dissolved, and every one left to his Primitive Liberty; not considering, that the People had not then, though they have since, cashier'd it by their Representatives.

And whereas he aggravates the turning out of some of the Prelatical Hirelings, before any thing was done in Parliament against them: There are none who thoroughly understand that Matter, will think it so culpable as he would render it, especially when it is considered that the Government was dissolved, and the People in possession of their Native Right, it will appear no

great Wonder that they should discharge such to preach, as their Ministers, who were obtruded upon them by Force, and into the Labours of Faithful Ministers, extruded by Violence; but especially they being void of all Piety, having entred upon the Ministry with no other Design, but as Men do upon an ordinary Calling, to get a Livelihood, having no other Ordination, but the Collation of a prophane Bishop, who arrogates to himself the sole Power of Ordaining; and declares all the Ordination of the Reformed Churches abroad to be void, while he holds that of the Church of *Rome* to be valid; and it being a known Practice amongst them to chop and change Benefices for Advantages and Conveniency, as Men do Horses and Cows. But whosoever considers that these Hirelings had been the occasion of so much Rapine, Profanity, Blood, and Devastation in the West of *Scotland*, where, by their means, Sir *Ja. Turner*, with a Body of Hellish, Prelatical, Lowland Souldiers, was brought to waste the Country upon the account of Non-conformity, as formerly hinted; and twice afterwards an Host of Popish Savage Highlanders, (then the Episcopal Converters, and now their Champions) were brought upon them with a design to depopulate the Country in a time of great Peace and Quiet; by which means a Famine was brought on those Parts, whereof many died, though the most industrious People in the Kingdom.

If it be further considered, what they suffered afterwards on the account of the Insurrections at *Bothwel-Bridg*, and that by the Earl of *Argyle*, both occasioned by the Prelatists, insomuch that there was scarcely a Family in the West which had not suffered, either by Free-quarter, Fining, Confining, Rape, Exile, Murder, Famine; yea, even many of the Prelatists themselves, either in their Families or Relations, it being very well known that the Highlanders spoiled all without distinction, where they could with conveniency; and were so brutish and inhumane, as to tear the Mort-cloaths, (or Pall,) from Corps going to be buried, which

which they afterwards converted into Caps. Now, I say, all these Barbarities considered, which that poor Country suffered upon the account of those Hirelings, it may rather seem Matter of Wonder, that they should have been so moderate as to content themselves with turning them out, and not have vented their Resentments in the utter destruction of them, who had occasioned the destruction of so many; and certainly if Grace had not subdued Humane Passion, they would have done so: And I appeal to the Prelatists own Consciences, whether they could have carried it with so much moderation to those who had but half so much injured them.

And as for the Contempt the People shewed of them, after the abolition of Episcopacy, it denotes how they had behaved themselves when in Power; for, setting aside some prophane Atheistical Wretches, it was never known that the generality of the People did so much vilify the Nonconformist Ministers, when under the severest Laws: And it demonstrates clearly, that they were under the Effects of the Threatning, *because they made the Sacrifice of the Lord Vile, he made them Contemptible before the People*; who if they had profited by them, would never have trampled upon them. And the true Reason of the Peoples disregard, our Author by chance ingenuously acknowledges, though he did not intend so much, when he says in express Terms, *The Ejected complained not so much of their being deprived, as that all the Profits of the Year were denied them.* It being just the vulgar and true observation of them, *That they cared more for the Fleece, than for the Flock.* And though as to Preaching successfully and faithfully they were dumb Dogs, yet they could call for *their Gain from their Quarter.* And their complaining so much of their Danger from the People, puts me in mind of a Gentleman's Saying in the West of Scotland, whose Protection they demanded, for fear of the People, at their first being obtruded upon them; which was thus: 'If you be God's Ministers, let God protect you.'

“ you ; those who were here before you, never needed
 “ nor sought our Protection : And it is a shrewd ground
 “ of suspicion to the People, that you are not God’s
 “ Ministers, when you must have such wicked Means
 “ and Instruments to preserve you. The poor Man
 being conscious of his own Wickedness, and knowing all
 their Abettors to be such.

Then he complains, that those who would not pray
 as commanded, were ejected ; wherein he hatefully pre-
 varicates, and designedly passes over what they were
 commanded to pray, *viz.* for *their present Majesties* ;
 which may be seen in the printed Journals of the Scotch
 Parliament ; wherein all modest Men cannot but justify
 their Conduct ; for though there might have been other
 Grounds enough to have deprived most of them, as Scan-
 dal, Insufficiency, &c. yet that they should have no rea-
 son to complain of prejudicated Judges, and that their
 Knavery might be evidenced to the World, the Parlia-
 ment, with a consummate prudence, chused to make
 their Loyalty to the Government their Test ; and not
 one was authoritatively turned out, but upon the ac-
 count of refusing to pray for their Majesties, and read
 the Declaration ; and those who were (deservedly e-
 nough) turned out by the People, were by Act of Coun-
 cil restored again, till such time as they underwent a
 legal Trial. But supposing it hard measure, if they had
 any Conscience, they might herein acknowledg the Ju-
 stice of God, if they consider that the Presbyterian Mi-
 nisters were turned out, meerly because they would not
 acknowledg the Prelats, though willing enough to own
 the Civil Government : And Malice it self must needs
 own the Moderation of our present Sovereign, when
 compared with their Darlings of Heaven, *Charles* and
James, that hanged those, who upon better (though
 mistaken) Principles, refused to pray for them. And
 if his present Majesty exceed any way, it is in Mercy to
 those who professedly disown his Title ; for never was
 any Government known so mild towards those who re-
 fuse to own it ; and the least Punishment that can be, is to
 turn

turn such from their Employments, And what kind of Friend to the Government this Pamphleteer is, who complains of Injustice in depriving of such Men, may be easily guessed.

As for his hear-say Violences used to their Clergy, whereof the most atrocious Instances are the killing of one, and daubing his Face with Excrements, and abusing the Wife of another though in Child-bed; they are Hellish Prelatical Lyes, and we challenge him to make good his Assertions, that any Presbyterians were concerned in those Inhumanities, which if any such happened, look liker the brutish impudent Fury of some Episcopalians, whose Relations have perhaps suffered by the Information or Rage of those Curates, whose malicious Carriage hath several times drawn upon them the Resentments of those of their own Communion, to revenge the Injuries offered to their Wives, Children, and remoter Relations, of which we can give many Instances if needful: but that we may be assured they are impudent atrocious Lies, he neither gives Time, nor Place, nor Name of those Persons so abused, which to be sure he would if he could: only he tells you, *He has been told so, and he cannot certainly tell you who did it, though their Neighbours threatened them*: Just like the Instance of Papaprelatical Veracity used by the D. of York, and his Episcopal Council of Scotland against the University of Edinburgh, when they had affronted him by burning the Pope in December 1680. They first alledged that the Students threatened to burn the Provost's House, because he like a Blockhead had suffered the King's Souldiers to enter the City (contrary to his own Oath, and the Towns Priviledges) to prevent the burning of the Pope, and when they had buzzed about this supposed Threatning, then they burn'd it themselves, and charged the Students with it to make them odious, and find Occasion of dissolving the University, which they did for some time, and though the said Students offered to come to any legal Trial for their Vindication, it was never accepted, because the Council knew it could be proved

proved that some of the Duke's Livery were seen come from the House, just as it took Fire, and that a Barrel of Powder having the Castle-Mark on it, which it was not possible for any to come at, but from the King's Ammunition, was found in the Park near the said House : The most violent Prosecutors of the said Students, were the Bishops of *St. Andrews, Edinburgh*, and the profane Russian Sir *William Paterson*, then Clerk to the Council, and as great a Whore-master as his Brother the Bishop, who both of them particularly, when the Students were examined by the Council about the Pope-burning, took care to have that Question ask'd at them, if they went to Church, knowing the Prelatists had not such a Hatred at Popery as the others ; which as it was discovered then, appears above board now, when they joyn actually with the Papists in Arms against the present Government in that Kingdom, and according to our last Advices from *Ireland*, the Rebels build their great Hopes upon an Association of the *Scots* Prelatists, who have sworn Allegiance to their present Majesties, that they may have the greater Opportunity of undermining them.

Our Author in the next place resolves to give us a touch of his Hyperbolical (or rather hellish because lying) Oratory, *That it's beyond the Power of Words to express their Misery to that Degree as they suffer it.* But I would have him to remember that there are Episcopal Inhumanities which we have felt of a far higher Nature than those he falsely alledges they suffer, *viz.* Rapes, Rapine, Murder, Hanging, Drowning, Beheading, Famine, torturing with Boots, Thumikins, &c. which we have Words to express, and pray if he can let him give us Instances of their Sufferings to that Degree.

This next Reflection is upon the want of Divine Service in many Churches for some Months : to which he may readily be answered, That most of them have wanted it ever since the Restitution of Prelacy, for what Service has been in them since, it has by its Effects proved

proved far enough from being Divine, as may be seen by their want of Converts, of which we challenge the whole Party to produce any if they can ; Perverts we are sure they may : and therefore we give them the like Choice, as *Elijah* gave to *Baal's* Priests ; *The God that answereth by Fire, let him be God.* Let those whose Ministry God has owned by the Seal of Conversion, be his Ministers, and the others not ; and we are sure to find the *Scots* Prelatical Curates to be excluded, and that Threatning exactly fulfilled on them, *Because you ran, and I have not sent you ; therefore you shall not profit my People :* whereby God hath owned our Cause, and maintained the Truth of our Arguments against their Mission and Ordination. Not that I would accuse all who cannot perhaps give Proof of their Ministry by Conversion as no Ministers, knowing that God is Sovereign, and may use in that Work whom he pleases, but I say that considering their way of Ordination, and coming in upon Flocks which they have maintained after so much Light to the contrary, in Opposition to that Way which is clearly exhibited in the Word, their Universal want of Success, while God hath blessed their Opposites with it, is to me as visible a Demonstration that God owns our Cause, and disowns theirs, as his burning up of *Elijah's* Sacrifice, while that of the *Baalicollites* remained untouched, was, that he owned him as his Prophet, and disowned them.

And that some Churches are unprovided, and others not so well as they should be, is no Reflection upon us, but on themselves, who have by their Inhumanity diminished the Number of our Ministers, prevented the breeding up of others, and at present obstruct the Settlement of our Church, by their horrid Lies, and sly malicious Insinuations. But when their Party was predominant, I have seen several Churches, nay I am sure the most part of the Churches in some Counties, where there was little or no Divine Service, as they call it, because the People could not be prevail'd upon to come and hear them, and in that case let any Man judg whe-

ther it be fit to impose such a Minister whom the People would not hear ? or where have they a Precedent in the Scripture for such Practices ?

Next he tells us that the Nobility, Gentry, and better sort of the Commonalty respect the Persons and Functions, and extreamly commiserate the Condition of their Clergy, &c.---A Mass of malicious Impudence ! Was it not the Nobility and Gentry, and the Representatives of the Commonalty, that made those Laws which turn'd them out, and declared the Function of their Bishops an insupportable Grievance to the Nation ? Where were their Advocates then, why did they not appear in Parliament, or wherefore did not their Nobility and Gentry, if there were so many of them, enter their Protestation against those Laws ? We hear but of very few of their Advocates there, and those who did plead for them, were such as had been imbrued in Presbyterian Blood, and consequently under *Cain's* Dread, and have been actually questioned since by the Parliament, as dissaffected to the present Government : and the Truth is, they have few Friends but such as if they had Power would molest it, as the late Viscount *Dumdee*, who was the first that made any Appearance for them, and did at the same time declare against the Government : And that the better sort of the Commonalty are their Friends, is a hellish Lie, except the Ignorant, Profane, Swearing, Cursing, Drunken, Whoring Rabble, and such as have no Worship of God in their Families (as not one in a thousand of the Prelatists have so much as the Form of it) be the best, and those who walk in the contrary Steps be the worst : I appeal to their own Consciences if they do not know this to be true, and to all Men of any Morality, who make Conscience of speaking Truth to say to the contrary if they can, and whether this Assertion of his be not an impudent Lie in the Face of God and Man, it being very well known that debauched Persons were always their greatest Friends, and that the Generality of those who had any Piety were their professed Opposers.

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And as for their Clergy's Inclinations to the *English* Liturgy, and comforting their Souls with it in their Distress. Whatever Influence it may have upon many of the *English* Clergy to assist them, who will a thousand to one be readier to do that, than swear Allegiance to their Sovereigns, it will be found but an inauspicious Argument with their own Country-men, and perhaps may arm the Good-women with their Folding-stools once more against them, as it did formerly in *Charles* the first's time, when one of the Bishops begun to read the Common-Prayer (which she called *Papery*) in her Ears. And indeed it verifies what the Dissenters have always said of them, that they were Strangers to the Power of Godliness, and not knowing how to pray without, must now have Recourse to a Form, of which whatever need may be pretended for the Weak, they are as unreasonable and unnatural an Imposition upon the Strong, but especially on Ministers in the Exercise of all their Ministerial Duties, as would be the imposing of Crutches upon the Adult and able part of Mankind, who can walk better without them; and use them who will, if they have any Experience of Christianity on their Souls, they will quickly find the best of their Forms as defective and ill suited to their various Needs, as the poor Man did, who came to the Parson for a Prayer to quench his burning House. — The Priest turning over his Book, and finding none for the purpose, at last bethought himself of that for Rain, which being only for moderate Showers; the poor Man finding that not to reach his case, cried, *Nay, Good Lord, whole Buckets full, for moderate Showers will not do my turn.*

His topping Reflection comes next, that the *Scots* Presbyterians pray that *God will pull down the Anti-Christian Hierarchy* also in *England*. But he supposes that to proceed from Zeal, rather than Encouragement of Authority, though he wishes there were no Features in the present Face of things that encourages such sad Prognostications; — *Hinc illa lacryma.*

Pray good Sir, Is it not as lawful for the *Scots* Presbyterians to pray against the Hierarchy as *Anti-christian*, as it was for a Metropolitan of *England* in the last Parliament to declare the *Dissenters were not Christians*? and be it known to his Lordship, I'll undertake to prove the former, as soon as he shall have made good the latter. Or, farther, why may not the *Scots* Presbyterians as well pray against the *English* Hierarchy, as the *English* Clergy, and Prelates too, Plot, Drink, and Plead (we know where) against the *Scots* Presbytery? and I believe they would pray against it also, but that they have not a Form for it, which they may easily provide for now, that they are about mending the Liturgy, and then there will be *quid pro quo*—And whereas he supposes they are not herein encouraged by Authority: If he means the Authority of *England*, it's Nonsense, for they have nothing to do with it: but if he mean the Authority of *Scotland*, he discovers his Ignorance and Sauciness; for it is plain they have done what was proper for a Civil Government (as such) to do, *viz.* they have declared the Hierarchy (as to their own part) *Antihumane*, that is, contrary to the Peoples Inclinations, and an insupportable Grievance to the Nation; and I suppose are so good natured to wish their Neighbours were rid of it too; and so much the rather that they have so often found, and do still find their imposing sawcy Intrigues against the Kingdom of *Scotland*, where they have nothing to do; wherein if they persist, it may perhaps (and let them blame themselves for it) prove as fatal to them as it did in the Days of *Land*.

But seeing our Author is so good a Physiognomist, as to discover Features in the present Face of Affairs, encouraging such sad Prognostications as the Fall of the Church of *England's* Hierarchy, he would have done well to have discovered them, that if possible the Effects might be prevented; but this I suppose is reserved to the next *Session at the Devil*, where the Pillars of the Hierarchy, it's possible, may find some new Props, or Butteresses, if his Majesty's Oath, repeated Assurances, and

and Acts of Parliament, be not Security enough. But though the Scribler would by this Instance, according to the usual practices of the Papists, (whereof the Church of *England* will never learn to be aware) incense them against his Majesty, as endeavouring to bring in Presbytery, because he has in some part gratified the Inclinations of his Majesty's Subjects in *Scotland*: they may assure themselves, that so long as they can secure to their Hierarchy the Inclinations of the generality of the People of *England*, they need not fear that his Majesty, who abolished it, to satisfy the Inclinations of his People in *Scotland*, will do the like here, contrary to the Inclinations of his People in *England*; having drawn his first Breath in a Country where the People are suffered to follow their Inclinations in Matters of Religion, and not cudgell'd (according to the manner of some) into a Ceremonial Uniformity, where there is a substantial Multiformity. And there would be so much the less hazard of their losing the Inclinations of the People, if the People perceived his Majesty had more of theirs; for they cannot suppose the People ignorant, that almost all of the Hierarchy (Bishops at least) opposed his coming to the Crown of *England*; which in a great measure obstructed the Relief, and consequently occasioned the Ruin of *Ireland*; nor that they do not observe how the Metropolitan of all *England*, and too many of the rest, disown him still: Nor have they forgot, that upon the Opposition the Abdication and Vacancy of the Throne met with from the Mitred Lords; that when the Matter came to the Lower House again, they were followed by about 150 of the Commons; and consequently the Nation at the very brink of Destruction, by the morosity of the Mitres, which occasioned severe Reflections upon them by some of their own Coronets, viz. That they generally found the Bishops to be against that which was for the Nation's Good, &c. And howsoever the late Opposition which they made to the late King may be magnified; they seem quickly to have repented of it, when so many of the same Men
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are at this Day opposite to his present Majesty's Title. But supposing they had continued stedfast to the Nation's Interest ; whatever good Nature might have done, I am sure Justice would not have awarded them any Thanks, but such as are due to Him, who after he hath broke my Head, allows me a Plaister : Which will appear undeniably true, if we consider that they threw out the Bill of Exclusion, which makes them chargeable with all the Mischiefs past, present, and to come, from that unhappy Reign. And if they persist in such Courses, it cannot but be thought that, early or late, the Nation may come to enquire what sort of Men they were who preached up Dispensing Power, Passive Obedience, Non-resistance, &c. And who were the most zealous in promoting Abhorrences of Petitions for a Parliament, reading *Charles* the Second's Declaration for dissolving that of *Oxford*, promising to assist and stand by him and the Duke of *York*; publishing the Protestant Plots from their Pulpits ; whence they ridiculed that of the Papists ; which the Mitres are still so unwilling to have believed, that most of them opposed the reversing of the Judgment of *Perjury* given against *Dr. Oates*, who (though little regarded) did the Nation more Service than the Seven idolized Stars, so many of whom are now turned dark Lanthorns. Nor can it ever be forgot how many of the Inferior Clergy, following the conduct of their Triple-headed Guide, advanced the Interest of the Triple Crown, and some of them topping Ones too, at the Hour of Death, grated with their slavish Nonsensical Doctrine of Non-resistance, upon the Consciences of the Noble Hero's and Darlings of the People, the Lord *Russel*, and Duke of *Monmouth*, upon the very Scaffolds : and if the contrary Doctrine be damnable, as they alledged then, I am sure their Church hath been guilty of damnable Practices since.

As for his malicious Insinuation, That it is not the want of Affection to the present Establishment that incenses the People of *Scotland* against the Episcopal Party, he may remember that he contradicts himself in the
first

first Page, where he says, That the Address of the Bishops against the Prince of *Orange*, incensed the inferior People against them : So we see the Proverb verified, that *Liars had need of good Memories.*

And whereas he says, That some of the Clergy expelled *Scotland*, conform in all Points when they came to *England*, it needs better proof than his Assertion to give it credit : For what Reason can there be to own his Majesty's Authority in *England*, that might not have prevailed with them to do it in *Scotland*? Let any reasonable Answer be given to this ; and if there be any who do that here, pretending they were turned out by Authority upon any other Account there, or that they may not have the Protection of Authority to stay there ; he would do well to give us their Names, and we doubt not to prove them Infamous, Scandalous, Lying Runnagates, of which we know there are too many who make it their Work to incense the Church of *England* against, and make them jealous of his Majesty : Of which Number this Pamphleteer seems to be, by his malicious Insinuation, *That Cesar's Ear is not open to hear their Complaints* ; a seditious Reflection, as if his Majesty denied Common Justice to any of his Subjects ; which Authority is obliged to enquire into and punish.

And whereas he alledges, That the Sufferings of these infamous Hirelings, are not unlike those of the Primitive Christians. To which of the Saints will he turn him ? or where will he find an Instance in the Primitive Church, That the Ministers adhered to a persecuting Pagan Prince, brought to the Crown by Force and Fraud, against a Christian King duly elected by the People ? Let him give me such an one, *Et erit mihi Magnus Apollo.*

But to conclude, with a true Character of these Scottish Prelatists, They are not such as out of Conscience decline to own the present Government ; but knowing themselves either to have been wicked Persecutors, of scandalous Lives, or Insufficient, so as that
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they could not be continued in the Pastoral Charge under any good Government; They thought it best to come off with a little Credit, and pretend Loyalty to the Abdicated Prince.

I conclude, with an obtestation to all sober Men, not to regard the Gain-sayings of Hectors, Ruffians, prophane Fellows, Cursers, *Jacobites*, Swearers, &c. to any thing here delivered, though they should confirm their Attestations with execrable Oaths, for they may be sure that such as make no Conscience to swear, will make none to lie.

F I N I S.